

THE MONITOR.

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THE PURSUIT OF KNOWLEDGE RECOMMENDED.

THE writer of the subsequent address has informed us that it was delivered to a Society of young men who met statedly for the laudable object of mental improvement, and whose constitution required a small sum to be annually paid by the members, half of which was devoted to religious charities the other half to increase their library.

You, my friends, are near that period of your existence, from which the whole circle of it generally receives its character. Some of you, indeed, may have advanced beyond it. Some of you may not have reached it,—but none of you are so far distant from it—that it should not be an object of interest and concern. Providence has brought you into being, with various duties before you, and in possession of the powers necessary properly to discharge them. How you may proceed in the performance of these duties with advantage and honour to yourselves, with benefit to others, and with approbation from the Author of life, should be the chief object of your anxiety, the great aim of your exertions. Multitudes pass the whole of their lives, apparently ignorant of their duty and interest in these respects. They pass along in the path their fathers trod before them, or in the course those around chance to take, alike heedless what they do, and ignorant why they do it. Thus they are shuffled about by accident and fashion, till at last they fall into the grave, unrespected and unlamented,—Such a character and such a fate none of you can wish to be your own. That you may avoid the reproach of the one, and escape the misfortune of the other, in the first place, *Be considerate in choosing your occupations.*

Were young men more wise in this respect than they generally are, there would be less poverty and less un-

happiness in our country. Their choice is generally made before reason is sufficiently matured to discover the falseness of fancy's gildings, or sufficiently established on her throne to resist the sway of inclination. A particular employment, on some occasion, when the imagination is heated, appears to present a short and an easy path to wealth or distinction, and it is instantly adopted as the pursuit of life. And very often the deluded youth finds it suited neither to his character nor capacity, and too late discovers, that it can never lead him to affluence nor honour, perhaps not even to comfort. Do not therefore consider it trifling, that you are directed to be considerate in choosing your occupations in life. In making the selection there should always be a reference to the mental character, the moral temperament, and the bodily constitution. Some men manage successfully in pursuits and emergencies, to which the faculties of others would be wholly inadequate. A man may prosper as a mechanic, who would be neither fortunate nor respected as a merchant; one, who could never succeed in agriculture, may eminently flourish in more difficult pursuits. The same is true of the moral temperament, and the bodily constitution. Different moral, as well as mental qualities, are requisite for him who governs, and him who obeys; for him who superintends, and him who performs; and different degrees of health and vigour for him whose occupation demands labour and exposure to the varieties of weather and season, and him whose employment dispenses with both. You must therefore know yourselves, your minds, and your hearts in the outset of life, if you would pass it with honour, or even propriety.

But having actually engaged in your occupations continue in them perseveringly and undividedly. Such is the fickleness of our nature, and so great our proneness to be dissatisfied with present actual circumstances, that even in agreeable situations and in proper and profitable pursuits we are apt to consider all other situations more agreeable, and all other pursuits more profitable. This weakness of our nature, for it is surely a weakness, has ruined the earthly prospects of many a young man of high expectations. Finding less satisfaction and perhaps less success than he had anticipated in the pursuits

he has chosen and seeing others as he thinks, meeting both in different pursuits, he foolishly changes to a new occupation. I would by no means be understood, that one should never quit a present or even a familiar employment for another, the adoption of which times and circumstances render expedient and proper. But in general, such changes are vastly injurious, both to the characters and prosperity of the individuals who make them. They almost infallibly generate an indecision and hesitating irresolution of mind, which are fatal obstacles to a proper and faithful discharge of the duties of any station, and which therefore inevitably preclude the attainment of that felicity and abundance, which are unwisely sought by thus varying from pursuit to pursuit.

Weigh well, as has been already enjoined, before you determine; but having determined enter on your work with resolution, and pursue it with steadiness. Be neither driven from your path by the unexpected difficulties, that oppose your progress, nor enticed to quit it by the flowery fields, which fancy may suppose she sees at a distance. Nor suffer the business of your employment to pass languidly along. Unless the wheel be constantly impelled it soon ceases to roll, how great soever the force at first communicated. So your business should progress with undiminishing, if not increasing exertions.

Economy in expenses is no less important. I am aware I am not addressing those, who are in habits of dissipation and extravagance—but, it is a great truth that few learn to carry into life and practice the principles of a just economy. It is to be lamented, that youth are taught to associate the ideas of nobleness and generosity with such careless distribution or perverted uses of money, as more justly deserve the name of wastefulness. Such an employment of money though accounted more honourable than the management of the niggard, is however not less injurious to society and, perhaps, is more so to the individual. But there may be a great retrenchment of the ordinary expenses of life, without an approximation to the justly despised character of the real niggard. No one can deny, that he expends every year much to gratify some silly vanity; to pamper some vicious inclination; to indulge some capricious whim; or to obtain trifling and unnecessary articles of convenience or pleasure. All this

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disbursement might and should be avoided. Indeed a strict and systematical economy is a moral duty of every individual. It is a duty too, repeatedly enjoined in the sacred scriptures. The same Divine being, who had just fed the hungry five thousand with a few loaves and fishes, expressly commanded his disciples, "Gather up the fragments that nothing be lost." But, remember, this economical management must never proceed from a hateful care of money—nor from the selfish hope of being hereafter able with more security to indulge your inclinations, or of possessing at some future time the foolish, useless distinction of being rich. Such motives are base—such a use of money is sinful. You should deny yourselves, and compress your own expenditures, that you may relieve the wants, and promote the happiness, of others. The age is now arrived, in which it is the imperious duty of every one to labour diligently, and live economically, that he may contribute more abundantly to the success of the numerous benevolent designs, which are now constantly springing into existence and which are so obviously tending to introduce the promised era of peace and good will on earth.

But it is time, that I should more particularly direct you to the nobler part of your nature, your intellectual powers. In all your pursuits, keep your eyes steadily directed to the mind; with all your gettings, be sure you get understanding. You cannot expect, indeed you should not wish, to become learned men. But neglect not to feed your minds with knowledge, till you neglect to feed your bodies with meat. I am not ignorant of the common remark,—we can find no time,—our business constantly demands our attention. But be not offended, if I say, it is as frivolous, as it is common. The student, who has been poring the day long over his books, finds it recreation to turn to some manual labour. The labourer might find it equally an amusement to enter for a while the closet of the student, and adopt in a measure his pursuits. Thus in the intervals of labour while the body is gaining strength for new exertions, the mind may be increasing its knowledge and invigorating its faculties.

Some of these leisure moments should be devoted to obtaining an acquaintance with the circumstances, pursuits, and prospects of other men. Many and great dis-

advantages result from ignorance on this subject. And it is not the least unhappy of these, that persons, who confine their views to the narrow circle of the neighbourhood, in which they dwell, contract and cherish a selfish preference of themselves, which precludes all exertion for the public good, and almost renders them deaf to the calls of distress, that may sound in their ears. But the person, who cultivates an acquaintance with the circumstances of even his distant fellow men, learns to consider all mankind a family, of which he is a member, and feels it his duty and interest to seek the common benefit of the whole. He enters with spirit into schemes of benevolence, and forgets not "to do good and to communicate." Cultivate in yourselves these liberal feelings towards the world, and this lively interest in its prosperity and happiness.

But be careful also to discipline your minds with particular reference to the distinct concerns of the place of your abode. In consequence of a neglect of this duty in its young men, the prosperity of many a town has sadly declined. The fathers, who had ruled in its councils, and guided its affairs, pass to their long home, but the sons are not prepared to supply their places. None are found to manage its concerns, public spirit deadens, and, if good institutions are not left to decay, many a favourable opportunity of public benefit, is forever lost. It is your duty therefore, to look about, and inquire what services may be demanded of you, and fit yourselves to perform them. Aim even to be distinguished by your preparation for such duties, and your readiness to undertake them. And, when actually called to exertion in this sphere, aim to be distinguished for promptness, resolution, and conscientious independence. This honour you cannot obtain without cultivating your minds, nor till you have learned to draw your happiness from self approbation rather than from the capricious opinions of others. Then you may persevere in the course conscience directs, alike regardless of the flatteries of one party, and the reproaches of another.

But in order fully to accomplish this, you must attend to another species of mental improvement, the removal of early prejudices. Prejudice has an immense influence over the human mind, and happy indeed is it for us, that

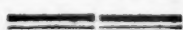
its influence is sometimes salutary. Too often, however, it is pernicious in the extreme, in its effect on both social and individual happiness. The opinions of a vast proportion of men are not the results of their own reflections and judgment; they are the mere echoes of the opinions of others, or the mechanical effect of the circumstances of their condition. Different societies and different circumstances originate different prejudices. But men are as tenacious of a prejudice, thus caught, as of the strongest convictions of their own judgment. Hence much of that clashing and contest, which so often mar individual and public peace. You will not flatter yourselves with a freedom from that, which enslaves the rest of the world. But to obtain such a freedom should excite your most strenuous exertions. Examine yourselves, therefore, and you will find various prejudices to be removed before you can manage in life with propriety and impartiality. There are not only political and religious prejudices; there are society prejudices; family prejudices; prejudices indeed on almost every subject, that presents itself to the mind. Of course if indulged, they will sway the conduct in every stage and condition of life. Accustom yourselves, therefore, to examine opinions, and, when actions are concerned, place yourselves in the situation of a wholly uninterested person, and consider what would be the judgment of such an one, in the case before you.

Permit me to congratulate you, in the plan of your union, a foundation is laid for furnishing you with facilities for mental cultivation in the respects which have been mentioned; facilities, which consist not merely in the library for the establishment and support of which your constitution contains provision, but also in the literary exercises it recommends to your attention, and which I am persuaded may be of utility. They will lead you to exercise your intellectual powers; exercise will unfold and strengthen them; and when unfolded and strengthened they will enable you to conduct with dignity and propriety. You will cherish this society, therefore, as one of the most powerful means of making you honourable and useful.

But to consider it a mere selfish institution for your personal good only, would be injustice. Your society wears a fairer aspect, it possesses a nobler character. You have

added your exertions to those, which are now directed to evangelize the world. You are obscured indeed from the eyes of men, but you are noticed by him, who sees in secret, and who will not permit your labours to fail of success, or to pass unrewarded. You are engaged in a sublime cause. Thousands of the excellent of the earth are engaged in the same; thousands more will be engaged in it soon. But do not think you have done enough, when you have contributed the mite your constitution demands. Be ready to support every benevolent scheme, that presents itself to your patronage. Covet the honour of being hearty co-workers in the evangelization of the heathen world, as well as in the instruction of the poor in your own land. Think much of the greatness and importance of this cause, *great*, because it is the cause of the Most High—*important*, because it involves the immortal destinies of your fellow men.

I have spoken of important duties in human life; but besides these there is a one thing needful; without this be wealthy, be learned, be distinguished as you may, you are poor indeed. May you be wise, then, and acquaint yourselves with God, that good may come to your souls.



ANALOGIES BETWEEN THE KINGDOMS OF NATURE AND OF GRACE.

ESSAY No. X.

WHEN abroad in the autumnal season we behold a world fading around us. The eye of devotion is raised with this exclamation, Thou God changest the face of nature! Thus also thou dealest with man.

Thou changest his countenance and sendest him away.—JOB.

“Order,” has been called, “heaven’s first law.” *Diversity* and *variety* equally characterize the works and ways of God. Diversity of dimensions, orbits, and revolutions, pervades the planetary system. The same diversity extends throughout the earth. Every genus, species, and individual in the animal and vegetable king-

doms, has its peculiarities. Each member of the human family has a peculiarity easily distinguishable. By the microscope, *each* mustard seed is seen to differ from every other. The surface of the earth is beautifully variegated with oceans and continents, islands and lakes, peninsulas and bays, hills and vallies. The alternation of light and darkness, heat and cold, produce an agreeable variety for man. All these changes of summer and winter, seed-time and harvest, day and night, God hath ordained.

Job, in his affliction, mournfully traces the analogy between God's dealings with man and with his other creatures. "As the water faileth from the sea; and the flood decayeth and drieth up; so man lieth down and riseth not, till the heavens be no more." "God changeth his countenance and sendeth him away."

The *season* leads us to reflect on the MUTABILITY of creatures. There exists a remarkable analogy in Jehovah's government of the seasons and of man. First; God changes the appearance of day and shuts it up;—Secondly; He changes the face of the year and removes it; Thirdly; He changes the countenance of man and sendeth him away.

FIRST; The changes which God produces in the day, particularly near its close, will occupy a moment's attention. The breaking twilight of day is faint, and the influence of the eastern sun-beam is feeble. It is the meridian of day, which displays its energy and its declining influence matures its effects. At evening the blossoms of the morning are shut up. Its songs are exchanged for the murmurs of weariness. The dew falls. The air becomes chilling. The lengthened shadows retire before grey twilight, which gradually yields her empire to night, until darkness extinguishes the last beam of day. How analogous this to the history of man. Well might the pious patriarchs delight to walk abroad at even-tide to meditate. The day might have been used by them as a mirror in which to view themselves. In imagination we may hear Isaac, while walking in the fields, venting his meditations in language like this:—"the day which is now closing, has been a lively emblem of man. The bloom and vivacity of

youth soon gives place to the heat and vigour of manhood. There man is seen maturing his character."

From the mid-day of life his sun declines;—the freshness of youth is lost in the wrinkles of age;—the daughters of music are brought low;—the keepers of the house tremble through weariness;—the grasshopper is a burden;—small cares and trials become peculiarly oppressive;—those that look out at the windows are darkened;—hoary locks, dim vision, and a shivering chillness attends the grey twilight of life, and closing eye-lids shut up the scene of mortal existence.

We should let the changes of each day remind us of the changes of life. Let the falling shadows of every evening lead us to consider our *latter end*. Thus no day will be spent in vain.

SECONDLY; God changes the face of the year and removes it. The contemplative mind may derive both improvement and enjoyment from the autumnal scenes. As he walks abroad he beholds the fruit-trees which were but recently covered with blossoms, now loaded with coloured, mellow, fragrant fruit. The fields which but lately put forth the blade and the ear, are now seen waving with bending corn. Devout eyes and the grateful heart are raised to the Father of mercies. The soul breathes out to God the language of inspiration: "Thou crownest the year with thy goodness. All thy paths toward us drop marrow and fatness."

The joyful feelings of gratitude are perhaps accompanied by feelings at once sublime, tender, and mournful. The sun is seen receding from our hemisphere. The cheerful green foliage of the trees is exchanged for the pale red, the gloomy yellow, and the dismal brown. Every leaf as it falls, whispers, "We all do fade as a leaf, and our iniquities like the wind are taking us away." Instead of the melody which recently filled the groves, the chilling north-east winds howl through the forests. Autumnal storms and pinching frosts divest the vegetable world of all its beauty and activity, and consign it to the icy embraces of winter. Truly the face of the year is changed before it is removed, and it is God who hath done it.

How emblematical of man's history is the history of

a year !—It commences with beauty, activity, and songs ; it closes with paleness, debility, and silence.

The spring season of life with its blossoms,—the season of youth with its promises, is quickly succeeded by the heat and bustle of man's summer. This again quickly gives place to the autumn of life. Man's sun recedes towards another hemisphere. His character becomes matured. The fruits of holiness or of sin, ripen for the *grand* HARVEST. His senses become impaired. The covering of his head changes its colour and falls off. Wearisome nights are appointed unto him. His days are filled with pains and fears to which he was once a stranger. He heaves a sigh, utters a groan, and sinks under the infirmities of old age. "As for man, his days are as grass : as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone : and the place thereof shall know it no more. We spend our years as a tale that is told. The days of our years are threescore years and ten ; and if by reason of strength, they be fourscore years, yet is their strength *labour* and *sorrow*, for it is soon cut off and we fly away." We may well respond to the language of our

THIRD PROPOSITION ; God changes man's countenance and sendeth him away. Under this head we shall briefly notice human frailty in all the hours of man's day, in all the seasons of his year. The inspired writer seems to refer primarily to those changes in the countenance and circumstances of man, which diseases and death bring at any period of mortal life. Repair for a moment to yonder grave-yard. Compute the ages inscribed there. How large a proportion of these inhabitants of the dust never saw middle age ! With how many their sun of life only rose to hide himself in an impenetrable cloud. With how many their spring-season closed their year. Question their surviving relatives, who sometimes repair to their graves to weep. They will acquaint us that the morning sun of these dead, shone as brightly as *yours*,—their spring-time of life, blossomed as full and promised as much. But God, by lingering diseases or sudden death changed their countenances and sent them away. They will point to the inscription over an infant's grave ;

“O, earthly joys, thy fondest hopes soon vanish here.”

“How common for the sun to be obscured at noon? How frequently the withered leaf, or the blighted fruit, falls at mid-summer. How often man dies in the season of full strength. “His breasts are full of milk and his bones are moistened with marrow.” When feeling strong, at ease, and secure, God subverts all his unfinished worldly plans, changes his countenance and sends him away. Neither wealth nor honour, nor the tears of his companion and children, can extend his appointed bounds, or add to the number of his months. “Verily every man at his best estate is altogether vanity.”

Life with the young is equally insecure. Millions of our race annually die in youth,—in childhood and infancy. The towering hopes of doating parents are then dashed to the dust. The gay dreams of the youthful imagination ended and their probationary accounts closed and sealed up to the great reckoning day.

It is a very solemn and affecting scene to behold God changing the countenance of man and sending him into *eternity*. Probably the most of us have stood by the bed of death and witnessed the appearance of a fellow mortal, perhaps a dear relative, in the moment of exchanging worlds. The freshness of health had given place to the paleness of disease. The eyes appeared vitreous. The cold dew of death collected on the temples. The lips quivered and fell. The pulse fluttered and stopped—beat—then stopped—to beat no more. The most beloved object then became loathsome, and must be buried out of sight. The coffin, the pall, the hearse, the black weeds, the hollow sounds of the cold clods of the valley, with their kindred associations have filled our minds with solemnity and tenderness.

Here we must not forget that when God has changed man's countenance, he has not ended his existence. He has only sent him away. “It is appointed unto man once to die, but AFTER that the Judgment” It is after this *change* that the solemn investigation is made respecting the manner in which we spent our day of probation:—respecting the kind and the quality of fruit which we have produced under the culture of God. The moral wheat of the earth is then gathered into the heavenly garner. The tares are bound in bundles to be burned.

God changes the countenances of the regenerate and sends them away to those mansions which Christ has prepared for the friends of God. He changes the countenances of the wicked and sends them away to their *own place* where the worm dieth not and the fire is not quenched.

In the application of this subject those past the middle age may be reminded that their sun is *declining* and the autumn of life is drawing around them. What *labour for God* have you performed? At what hour of the day did you commence your labours? Has no part of your day of probation been wasted, which now ought to be redeemed? Has the calling and election of *each one* of you been made sure? or has the eleventh hour arrived while *some* of you have stood *all the day idle* respecting works of duty? Of the most aged of our readers we would respectfully inquire what fruits of righteousness have you brought forth in the vineyard of the Lord? Your season for bearing fruit in time is almost ended. Your sight and hearing begin to fail. The storms and frosts of age, are furrowing your cheeks, whitening and scattering your locks, chilling your fluids, and will soon arrest their circulation. Truly there is but a *step* between you and death.

Ye aged saints, rejoice. The heat and burden of the day is over with you. Soon your weary aching limbs will rest quietly in that bed which Christ's presence has rendered soft and refreshing. Soon ye shall come to your graves as shocks of corn fully ripe in the season. You are very near to that *rest* which remaineth for the people of God. Let your few remaining moments be entirely consecrated to the glory of God and the prosperity of Zion. So shall your grey hairs be a crown of righteousness, being found in the way of the Lord.

But what shall be said to aged readers who have done nothing for God? We venerate your years, but we almost tremble in view of your circumstances. God has planted you in his best vineyard, the land of Revelation; He has shed upon you his choicest seasons, the Christian dispensation; He has bestowed the best means of cultivation upon you; Bibles, Sabbaths, sermons, prayers, and even the strivings of his Spirit; but when he has time after time sought the fruits of righteousness upon

you, he has found you bearing the fruits of sin, or at best barren of holiness. What reason can you assign why the plea of justice, against you should not be accepted. "Cut it down, why cumbereth it the ground?" That ground which produces only briars and thorns is nigh unto cursing, whose end is to be burned. "The sinner being a hundred years old shall die accursed." Be intreated then immediately to turn to the strong hold, while yet prisoners of hope. Do not delay to make your peace with God till your sun sinks in everlasting darkness—till your year terminates in ceaseless storms of Divine displeasure. The Holy Ghost saith,—"*To-day if ye will hear his voice, harden not your hearts.*"

Pardon our solicitude. You seem to us on the very brink of *ETERNITY*, and we must be in earnest. Your sun appears already *sinking*. If you neglect the offers of mercy to-day, with indescribable anguish you may to-morrow pour forth this lamentation.—"*The harvest is past, the summer is ended and we are not saved.*"

FINALLY; Let none of us forget that as the year and the day,—so is mortal life. It has its spring, its summer, its autumn, and its termination. With a morning, a mid-day, and an evening; it is finished. The day closes to re-appear;—Vegetation sleeps to be renovated:—Man *dies*; but to revive and exist forever.

SELECT BIOGRAPHICAL SKETCHES.

MARTIN LUTHER.

By the religious reader the commencement of the sixteenth century will ever be considered as one of the most important eras in the annals of history. It was marked by the deliverance of our sacred religion, from those galling yokes of superstition and despotism by which it had been long enslaved, and by the promulgation of those evangelical doctrines which for ages had been overwhelmed by the darkness of ignorance and prejudice, or silenced by the clamours of ecclesiastical tyranny.

Amongst the many illustrious characters who were, through the divine blessing, instrumental in effecting this

glorious deliverance, Martin Luther holds the most eminent place. All who preceded him were but as pioneers to clear the way for his coming, and all his contemporaries though some of them were allowedly superior to him in personal virtues and literary attainments, were decidedly his inferiors in that ardour of mind and unconquerable firmness, for which he is so justly celebrated.—Wickliff, Cobham, Huss, Melanethon are “imperishable names,” but the effects of the labours of the former were little more than commensurate with their own existence, and that of the latter, though we still experience its beneficial tendency, is merged in the superior brilliancy of his great contemporary.

Martin Luther was born at Isleben, in Upper Saxony, in the year 1483. His father, who worked in the mines, was remarkable for his assiduity, and in the course of years rose from a humble station to the possession of some property, and at length discharged with respectability the office of a magistrate. At the usual age he sent his son successively to preparatory schools, and the university of Erfurt, where he applied himself to the studies of the day with his characteristic ardour, and gave early intimation of that commanding eloquence, for which he was afterwards so distinguished.

At the age of 20, Luther having taken his degree at the University, by the advice of his friends directed his attention to the study of the civil law, a profession for which his talents rendered him particularly adapted. His legal studies, however, were shortly after interrupted, and indeed completely abandoned by the occurrence of a memorable circumstance. As he was walking out one day with an intimate friend, they were overtaken by a tremendous storm, and his companion was struck dead at his side by a flash of lightning. Solemnized by the terrific scene, Luther was particularly impressed by the fleeting nature of all transitory enjoyments, and determined at once to enter a monastery, and spend the remainder of his life, sequestered from the world and its temptations. In vain did his father attempt to remonstrate with him. “Take heed,” said the worthy man, “lest you be ensnared by a delusion of the devil.” The son persisted in his purpose, declared that he considered the impression of his mind as a special command of the Almighty, and to the no small mortifica-

tion of his parents entered the Augustinian Monastery at Erfurt, in the year 1505.

Luther, however, soon learnt by experience, that although the solitary retreats of a monastery may exempt their inhabitant from some of the cares and temptations of the busy worldling, they could not bestow upon him a freedom from anxiety. He was disgusted with the ignorance and servile habits of some of his brethren, and felt no small reluctance to comply with the degrading services of his station. At one time he was obliged to stand as a porter at the gate, and at another he was ordered to go round the town to beg. In addition to these abject employments, which must have been peculiarly painful to an independent mind like Luther's, he was harrassed by gloomy forebodings of eternal misery.

Under these accumulated trials he disclosed the state of his mind to Staupitz, the head of his order in Germany, a man who appears for the time in which he lived to have possessed unusually clear and serious views of religion. "You do not know," said he to the disconsolate Luther, "how useful and necessary this trial may be to you. God does not thus exercise you for nothing. You will one day see that he will employ you as his servant for great purposes." His spiritual director also prevailed on the Prior of the monastery to exempt him for the future from the discharge of menial services, and to allow him time for attention to his studies, which had hitherto been discouraged in that society.

Luther, however, was still very far from enjoying peace of conscience. He possessed too much light to sit in slothful content and indifference, and too little to discern the rich treasures of the gospel, and apply the healing balm of its consolations to his tortured mind. In this distressing condition he remained considerably above a year, when by various circumstances which I shall now record he gradually obtained a clearer knowledge of the way of salvation.

In the year 1507, Luther entered into Orders and celebrated his first mass. This was indeed a memorable period in his life, as about this time he accidentally met with a Latin copy of the Bible in the library. He now for the first time, perceived that only a small portion of the sacred writings was read to the people, and persevered in

studying the inspired volume with such diligence, as in a short time to be able to refer to any particular passage with ease and promptitude. Several of the most striking passages in the New Testament, and also many parts from the Prophetic Scriptures he carefully committed to memory. Amongst other portions, the account of Hannah and Samuel particularly affected him; and in the fervour of his own devotional zeal he would some times regret that it had not fallen to his lot to have been dedicated to the Lord by his parents at the early age that Samuel was.

At first, indeed, the perusal of the sacred writings seemed only to increase his distress of mind. He perceived, that his former creed was in many respects unscriptural but could not, for the present discover what were the essential doctrines of the Bible, whilst the jarring sentiments of the Fathers appeared only to increase his difficulty. During this painful season, when reflecting on the wrath of God, and on the dreadful punishment denounced against sinners, he was sometimes struck with such terror as to be ready to faint away. "I have seen him," says Melancthon, "so much agitated when engaged in a dispute on doctrine, as to find it necessary to throw himself on a bed in an adjoining room, where he would fall down in prayer, and frequently repeat these words: *He hath concluded all in unbelief, that he might have mercy upon all.*"

At length our young monk was apparently brought to the brink of the grave by an illness occasioned partly by the anxiety of his mind, and partly by his close application to his studies. At this eventful period God raised him up a friend and a counsellor, in the person of an aged monk, who shewed him that pardon of sin was to be apprehended by faith alone, and referred him to a discourse of Bernard, on the annunciation which confirmed him in his reception of this doctrine. Cheered by the discovery, Luther's bodily and mental distress was quickly alleviated, and fresh beams of evangelical comfort darted into his soul, whilst he continued to read the sacred volume with never-ceasing prayer for the illumination of that Spirit which indited it.

As soon as he was recovered from his sickness, he no longer contented himself with an attention to solitary study, but anxious to communicate to others that knowl-

edge which he had obtained, he preached and expounded the Scriptures in the different villages in the vicinity of his monastery. These exercises were attended with the double benefit of instructing the people, and of giving him that facility in public speaking which alone can be acquired by practice. Eloquent by nature, and powerful in moving the affections, Luther soon acquired the character of a popular preacher; whilst the exercises of his own mind, by which, under the guidance of the Holy Spirit, he was led more and more into Christian truth, naturally gave a strength to his orations, unattainable except by those who speak from the heart. "This monk," exclaimed a learned doctor who heard him, "will confound all the doctors, will exhibit new doctrine, and reform the whole Roman church, for he is intent on reading the writings of the prophets and apostles, and he depends on the word of Jesus Christ. Thus, neither the philosophers nor the sophists can subvert." In the year 1508, the University of Wittemberg was founded by Frederick, Elector of Saxony; and Luther through the recommendation of Staupitz was called to the professorship of logic at the early age of twenty-five. A new theatre was now opened for the display of the talents of our young reformer, who was adapted for the situation, as well by his general knowledge, as by an expertness at the scholastic philosophy which he had acquired by his exercises at the University. Nothing fell from him with an air of indifference. All was clear and animated; and he was soon esteemed not only an able, but a highly popular professor.

In the mean time Luther's attention to the duties of his new situation did not render him inattentive to ecclesiastical matters, nor detract from his popularity as a divine. About the year 1510, he was deputed to visit Rome on some business respecting his monastery, being justly considered by his brethren as well qualified for the purpose. Unacquainted with the habits of the Romish dignitaries, and in a great measure an entire stranger to the corruptions of the world, he imagined that the holy city, the residence of the vicar of Jesus Christ, would necessarily exhibit the most striking instances of virtue and piety. How great then must have been his surprise to find that luxury, impurity, and impiety pervaded all ranks of the inhabitants. — Whilst he was regarding the different rites of their re-

ligion as serious exercises, and performing them with suitable solemnity, the priests treated them as mere matters of political formality, and ridiculed his serious performance of the mass. "I have seen," says he, "the pope and the pope's court, and I have had opportunity of personally observing the immorality of the clergy. I celebrated mass there, and I had occasion to see it celebrated by others, with so much indecency, that I am still unable to think of it without disgust. I have seen courtesans place themselves at the very altar, laughing and behaving in the most irreverent manner."

Disgusting as these scenes must have been to Luther, their influence on his future conduct could not fail of being most beneficial. Though for the present indeed he conceived that such conduct was confined merely to individuals of the clergy, he was notwithstanding gradually led to detect the delusions and hypocrisy of the papists, and hence would often afterward exclaim, "I would not, for a thousand florins have missed the instruction afforded me by my journey to Rome."

On his return home the degree of doctor of divinity was conferred on him, under the most flattering circumstances; the elector voluntarily offering to defray the expences attending it, and his brethren using much intreaty to prevent his declining the honourable title. The possession of this degree was afterwards of considerable importance, as it conferred upon him the privilege of teaching publicly as well as privately; a right he frequently urged when his opponents attempted to silence him.

In the year 1512, by the permission of the Elector, Luther having exchanged his professorship of philosophy for that of divinity, pursued his biblical studies with redoubled ardour. His first public exercise was to expound the epistle to the Romans, in which he explained the difference between the law and the gospel, exhibited his opinions respecting justification, and shewed that sin is freely forgiven for the sake of Jesus Christ, that Lamb of God which taketh away the sins of the world. His next exercise was an illustration of the book of psalms, in which he chiefly followed the exposition of Augustine. It was also about this period that he became convinced of the importance of acquiring a knowledge of Hebrew, and accordingly applied himself to the study of that sacred

language. He also paid so much attention to Greek, a language which in his time was little regarded, as might enable him to understand the New Testament.

Little remarkable is known of Luther during the four following years. His progress in divine knowledge appears to have been gradual, and to have excited little suspicion that in a short time he would become the most formidable enemy of popish tyranny. In the year 1516, he was appointed by Staupitz to examine into the state of the monasteries, in Saxony, and exercise in his absence a general superintendence. This new office naturally contributed to the dissemination of his sentiments, and to his acquiring that attachment to his person, which was so fully displayed in his subsequent troubles.—No man, however, was less sollicitous to make a study of ingratiating himself with the world. In a letter to Spalatinus, the Elector's secretary, after having frankly expressed his opinion of the state of religion in the country, he adds, "many things please your Prince, and look great in his eyes, which are displeasing to God. In secular wisdom I confess that he is the most prudent of men: but in things which relate to God, or the salvation of the soul, I esteem him seven-fold blind."

About the same time, in a letter to another friend, he thus strikingly exhibited the progress he had now made in self-knowledge, and, what will ever be connected with it, a proportionate degree of humility. "I desire" says he "to know what your soul is doing; whether wearied at length of its own righteousness, it learns to refresh itself and to rest in the righteousness of Christ. The temptation to presumption in our age is strong in many, and especially in those who labour to be just and good with all their might, and at the same time are ignorant of the righteousness of God, which in Christ is conferred upon us with a rich exuberance of gratuitous liberality. They seek in themselves to work that which is good, in order that they may have a confidence of standing before God, adorned with virtues and merits, which is an impossible attempt. You, my friend, used to be of this same opinion, or rather this same mistake: so was I, but now I am fighting against the error, but have not yet prevailed."

[To be continued.]

FOR THE MONITOR.

REASON.

REASON is defined to be "that power or faculty of the mind, by which we distinguish truth from falsehood, and combine means for the attainment of our ends." Among the intellectual powers it holds an acknowledged supremacy, and on its developement and culture depends the principal distinction we enjoy above the brute creation. Indeed without it man could not be a moral agent. But even to a mind, accustomed to scrutinize its own operations, to arrange and classify its ideas, many difficulties arise while estimating the capacities, and fixing the precise objects, about which reason is conversant. Polite literature in all its branches,—the fine arts, which are usually the result of our imagination and feelings,—and our common intercourse with society, all partake largely of its assistance. Its legitimate field of exercise, however, is prescribed to those objects, the ideas of which are derived from sensation and reflection; and it is obvious, that no advances can be made in knowledge, unless the grounds and relations of intermediate ideas, between admitted principles and their deductions, be submitted to its examination.

In applying this subject to the being and attributes of God, the light of nature teaches us not entirely to disdain the exercise of our natural faculties; for it is often through the medium of the understanding alone that direction can be given to the conduct. Reason is not, however, in all things to be made the umpire of our faith. I speak not of that faith, which is inwrought upon the very constitution by a supernatural and divine agency; nor of that assent of the mind to the evidence of testimony, which, once admitting the authenticity of the Bible, yields implicit submission to its dictates; but of that assent on the ground of authority, which silences all reasoning. Now, have we a right to require a revelation of the existence, attributes, and government of an infinite God, to be brought, in all its parts, within the scope of our comprehension? Is it not sufficient to know that the Lord reigns, without demanding the *reason and fitness* of his designs?

To the belief of a proposition, it is not necessary that we be able fully to comprehend and explain all, that is embraced in the terms of that proposition. The descent of heavy bodies to the earth, for instance, or the ascent of smoke, is beyond the reach of science to explain, yet the facts we know, and our actions are correspondent. In many of the sciences the understanding pays homage to what can neither be demonstrated nor distinctly conceived. Yonder planets, with all their splendid retinue, roll in their orbits ; and in the harmonious regularity, observed in the developement of causes and effects in the material world, we discover traces of infinite wisdom and power ; but there is still a curtain impenetrable. Our reason is baffled in examining the different species of animals, their instincts, and uses ; the growth of plants ; the formation of clouds ; the terrific chain of lightning ; and indeed, most of the phenomena, that attend our existence. If, then, about these *little* things, the champions of infidelity and deism have been bewildered in the dark mazes of uncertainty, how much more, when they attempt to fathom the mysteries of God's eternal, underived existence, his perfections, and his designs of mercy ?

For six thousand years reason has wielded her sceptre and opened her schools ; but in no nation has it invested man with the lustre, which attended him before his departure from the will of the Almighty.

At the time when Athens was encircled with such a cluster of illustrious geniuses, and had reached the pinnacle of her intellectual glory ;—when her language had attained a versatility and precision never equalled, what were the greatest discoveries of her schools ? they were, at one time, that there existed two independent Gods ; then one ; but he was controlled wholly by fate, and indifferent about the state of man ; and then that there was no God.—that the world arose from chance—sensual pleasure was the supreme good—truth could never be found—the immortality of the soul was doubtful—there were no reciprocal duties between parents and children—the vilest acts and passions might be deified, and parricide was a virtue. After Christianity shone on the earth, reason paralyzed the efforts of its followers, and froze up the current of their zeal. The simplicity of truth was subverted by the dogmas of the schools, and, through the long night of the

middle ages, reason reigned to the triumph of superstition. Then came the jubilee of infidelity, commenced by Des Cartes and crowned by Hume, in which realities became spectres of the imagination,—a community of rights and privileges among the sexes established,—and death was sworn to be an eternal sleep. And in *this* age of deism and self-sufficiency, something under the banners of reason has marched boldly to the throne of God,—asserted its prerogative to dictate concerning the great moral machine of the universe,—attempted to prescribe limits to the infinite mind,—and to tell on the propriety of giving a revelation to man. But what is the result? It cannot tell in what manner to pay homage to the Almighty;—cannot ascertain the resurrection of the body, the immortality of the soul, and a future state;—cannot discover an atonement, sin pardoned, and God propitious;—and following its dictates to that hour, which links the convulsions of mortality with eternal realities, the dying sinner, on these points, finds no satisfactory answer, no solace. A dark cloud intercepts his view, and the soul shrinks back with horror at the yawning abyss, the awful precipice, down which existence tumbles to annihilation or to hell.

If then, all the rationalities of the human race united are unable to fathom the mysteries of our own constitution, of creation, and providence, why should the mysteries of divine revelation be thought unworthy of a God to proclaim, or mortals to believe? As human reason is not an infallible guide to us as probationers for eternity, it becomes us to sit down in the attitude, and with the meekness and docility of little children, to the study of the Bible; and we should love its doctrines and obey its precepts, because they are the dictates of Jehovah. A.

FOR THE MONITOR.

“SERMONS IN STONES, AND GOOD IN EVERY THING.”

THE setting of the sun in autumn, is a scene dear to every lover of nature. That I might enjoy it more fully, I walked out one evening, a stranger, in a pleasant coun-

try village, to go wherever chance, or rather Providence, for

There is a Providence

That shapes our ways, rough—hew them how we will;

should lead me. I walked in a smooth green road, open on either side, to a pleasant prospect of hill and dale, till I came to an arched gate, on one side of the road, from whence I perceived by the tops of the grey trees, showing themselves over an adjacent walk, that I was near the village burying ground. I entered the arched gate, and found myself in a long avenue, thickly lined with tall straight trees, and covered with so full a carpeting of grass as proved that it was frequented only by the solitary mourner. Directly before me, the sun, in appearance a large, red globe of living fire, was slowly descending to the horizon; and looking behind, I saw that its parting rays were radiantly reflected on a grove of pines, whose dark green tops, appeared from the opposite side of the road. I was forcibly struck with the emblem here presented of a Christian, who has finished his course, and is departing from this world, to rise with renewed glory in another. Like that sun he reflects heavenly lustre on those who stand as witnesses of his departure, and hence

“The chamber where the good man meets his fate

“Is privileged beyond the common walks of virtuous life.”

I had now reached the end of the avenue which communicated with the burying-ground, and as I entered that, the fiery orb before me sunk from view. It was gone. I followed it in imagination to the hemisphere where it was now rising in resplendent glory. My mind adverted to PARSONS, that sun which rose with such lustre on the Christian horizon, and of whose early exit, the American Church had been recently apprized. I mentally exclaimed with his bereaved fellow labourer, as I thought on his transition to another world, “O! what glories! Oh! what glories!”

Never before was my mind so impressed with the reality of another state of existence. I had that belief in regard to it which is the *substance* of the things hoped for, the *evidence* of the things not seen. I had just witnessed a striking emblem of the departure of the spirit—and

around me were the tombs of many who had departed. Their spirits, where were they? Here was neither knowledge, nor work, nor device. Here I saw that the grave cannot praise God, that death cannot celebrate him. I almost entered in spirit within the veil, and saw that world where there is knowledge, and work, and device. Where the goodness of God is praised, and his glory celebrated even by those whose bodies were here mouldering with the dust.

I left the silent receptacle of the dead; and turning to close the gate,—observed that the moon had risen with her own mild, chaste, and silver brightness. Seated again by my chamber window, I perceived through the vibrating branches of the majestic elm that shaded it, the first, faint, twinkling star, that appeared on the breast of evening. Soon other stars were visible; as various in magnitude and brightness, as they were numerous. How beautiful, thought I, is the illustration of the holy penman,—“There is one glory of the sun, and another glory of the moon, and another glory of the stars, and one star differeth from another star in glory. So also is the resurrection of the dead.” The reflections that resulted from this thought, I would offer to you, my youthful reader, and beg you will make them your own.

If there are such various degrees of glory in the heavenly kingdom, is it a matter of indifference to me which of them I attain? True, that in the presence of God, “there is fulness of joy.” The infant removed from the mother’s arms to Abraham’s bosom, will enjoy as much as its capacity can admit. But will not one who has grown to the fulness of the stature of a perfect man in Christ Jesus, not only enjoy much more but reflect much more of the glory of God? And may we not suppose it is on this account God makes such special promises and invitations to the young—that by early entering his service, increasing in knowledge, and growing in grace, they may be prepared to shine as suns in the kingdom of heaven? If I could defer that “newness of life,” required in the Gospel, to my death-bed, and enjoy the pleasures of sin for the intermediate season, what would it be compared with the weight of glory that will be revealed in me, if I now turn to him, and serve him with unremitting ardour?

Be up then, my soul, and doing. Be steadfast, unmoveable, always abounding in the work of the Lord. Work while the day lasts, for the night cometh in which no man can work.

FOR THE MONITOR.

SOME ACCOUNT OF THE ARAUCANIANS.

THE Araucanians inhabit a delightful tract of country in the southern part of Chili, situated between the rivers Bio-bio and Valdivia on the north and south, and the Andes and the Pacific on the east and west. This brave nation for nearly three centuries has successfully resisted the Spanish arms; and to this day they remain an independent people, in possession of their ancient rights and privileges, enjoying their own manners and customs.

Although they cannot be called a civilized people, they are very far removed from the savages of our western country: probably they are not much inferior in point of improvement to the ancient Mexicans and Peruvians. When the Spaniards invaded Araucania, they found the natives living in large villages; each of these villages was governed by a chief magistrate, who had his subordinate officers; and they had laws for the security of property, for the punishment of vice, and generally for the well being of the community.

But in their military system and mode of making war, the Araucanians approached much nearer to polished nations, than in their civil institutions. When war is declared, a *Toqui*, or general, is elected by the votes of the whole nation, and to him they yield implicit obedience. Their army is divided into regular bands, each under the command of proper officers; they march in the utmost order, and preserve the strictest discipline in their encampments; and when they meet the enemy, they fight with the most determined bravery. Indeed history does not afford more astonishing instances of military prowess than have been exhibited by these Araucanians

in their wars with the Spaniards. And what renders this more remarkable, is, that they have never adopted the use of fire arms; although they have had abundant opportunity, and have been taught their use, by the dreadful slaughter produced by them in the ranks of their own armies. Yet with their swords, their war clubs, and their battle axes, they would rush upon the bayonets of the Spaniards, and even on the mouths of their cannon with an irresistible impetuosity, and never give way until they had routed their adversaries, or sacrificed their lives. This enthusiasm is aided by their religious notions: for they believe that those who fall in battle, go immediately to happiness, and receive the highest rewards which their deities can bestow. Therefore they vie with each other for the first rank, and court the places of most imminent danger. After a successful war, they make an equal division of the spoil, sacrifice one of their prisoners, and express their rejoicings for victory by feasting.

The religion of the Araucanians is altogether superstitious. They believe in one supreme being whom they call the great Toqui of the invisible world. After him there are inferior deities, as the god of war, the god of benevolence, the god of evils; and also familiar spirits, one of which presides over every Araucanian. Notwithstanding their belief in these deities, they have no temples, no idols, and offer no sacrifices or worship; except in times of severe calamity, or in concluding a peace. From this indifference to their own religion, it happens that they are careless about all religions. The Spaniards sent missionaries among them to effect their conversion; they were respected, well treated, and had full liberty to preach their own tenets; nevertheless very few of them were converted. They believe in the immortality of the soul, and suppose that after death it goes towards the west, to a certain place beyond the sea: that in this country there are two places, one delightful, the other desolate; one the residence of good men, the other of bad. They suppose that their departed countrymen frequently revisit them, and whenever a storm occurs on the ocean, or the Andes, they ascribe it to a furious battle fought between the spirits of their countrymen, and the spirits of the Spaniards. The roaring of the wind is the trampling of their horses,

the rumbling of the thunder the noise of their drums, and the flashes of lightning the fire of their artillery. If the storm takes its course towards the Spanish territory, they affirm that the spirits of their countrymen have put to flight the spirits of the Spaniards, and exclaim triumphantly "Pursue them, friends, kill them!" If the contrary happens, they are greatly afflicted, and cry out in consternation, "Courage, friends, be firm!"

There are four qualities in the character of the Araucanians, in which they are not surpassed by any nation on the globe. These are, enthusiastic patriotism, invincible bravery, kindness to each other, and hospitality to strangers. The two first have been alluded to before; their mutual kindness is exemplified in this, that not a beggar or indigent person is to be found in their whole territory: even the most infirm, and those incapable of supporting themselves, are decently clothed. Their hospitality towards all strangers, of whatever nation, is such, that a traveller may live in any part of their country without the least expense. It is but just, however, to say, that these noble qualities are obscured by the vices of debauchery and drunkenness. They are also ridiculously proud of their valour and liberty, which produces a haughty contempt for all other nations.

The Spaniards having subdued the northern part of Chili, thought to conquer this warlike nation with the same ease with which they had conquered their neighbours. Accordingly, about the year 1550, Valdivia their general, invaded their territory; and after some slight successes built several towns, and was preparing to return, supposing himself in quiet possession of the country: when, suddenly, he was attacked by their Toqui, the illustrious Caupolican, his army entirely defeated, and himself slain. From that time till the year 1773, an almost incessant war was carried on between them with various success. Often the Araucanian armies were defeated with prodigious slaughter; but as often they returned to the combat with new armies, and fresh resolution. Though so often defeated, they have never been conquered. Nor have the Spaniards suffered less in proportion to their numbers. Repeatedly have their armies been cut to pieces, and destroyed to a man; their towns and fortresses have been again and again

laid in ruins ; the city of Conception was three times demolished in the course of fifty years ; and once the Spaniards were on the point of abandoning the whole country in despair. Such is the energy of a people determined to be free.

αλγα.

EXTRACTS ON CALORIC.

The meaning of the word *heat* is so well understood, that any attempt to define it is unnecessary. When we say that a person feels *heat*, that a stone is *hot*, the expressions are understood readily. Yet in each of these propositions, the word *heat* has a distinct meaning. In the first it signifies the *sensation of heat* ; in the second, the *cause* of that sensation. To avoid the supposed ambiguity of these two meanings to one word, the term *caloric* was invented to signify the *cause of heat*. When I put my hand on a hot stone, I experience a certain sensation, which I call the *sensation of heat* ; the *cause* of this sensation is *caloric*.

Two opinions respecting the nature of caloric have divided philosophers. According to some, like *gravity*, it is merely a property of matter, while others consider it as a peculiar substance. The latter opinion was first broached by the chemists, and is at present acceded to by almost the whole body of philosophers. A recent discovery of Dr. Herschel has rendered this opinion, if possible, still more plausible than before.

Dr. Herschel, while employed in examining the sun by means of telescopes, thought of examining the heating power of the different rays separated by the prism. He found that the most refrangible rays have the least heating power, and that the heating power gradually increases as the refrangibility diminishes. The *violet* ray of course has the least, and the *red* ray the greatest heating power. It struck Dr. Herschel as remarkable, that the illuminating power and heating power follow different laws. The illuminating power is greatest in the middle of the spectrum, but the heating power is greatest at the *red* end. This led him to suspect, that the heating power does not stop at the end of the spectrum. On trying the experi-

ment, he found that a thermometer placed a little beyond the spectrum rose still higher than when in the red ray. This important experiment was successfully repeated by Sir Henry Englefield. Hence it follows, that there are rays emitted from the sun which produce heat, but have not the power of illuminating: consequently caloric is emitted from the sun in rays, and the rays of caloric are not the same with the rays of light.

All the illuminating rays have the power of exciting heat. It is probable that they derive this power from rays of caloric mixed with them; for the rays from the moon, though they consist of the seven prismatic rays, do not, even when concentrated, affect the most delicate thermometer.

The rays of caloric are refracted and reflected precisely as the rays of light. They obviously move with a very considerable velocity, though what that velocity is we do not at present know. It has been ascertained that caloric produces no sensible effect upon the weight of bodies; the weight remaining sensibly the same, whether a substance be hot or cold. In this respect it agrees with light. It agrees with light also in another property, its particles are never found cohering together in masses.

Every addition or abstraction of heat produces a corresponding change in the bulk of the body affected. In general, the *addition* of heat produces *expansion*, and the *abstraction* of it produces a *diminution* of bulk. To this general law there are perhaps one or two exceptions.

The property which bodies have of expanding when heat is applied to them, has suggested an instrument for measuring the relative temperatures of bodies. This instrument is the *thermometer*. A thermometer is a hollow tube of glass hermetically sealed, and blown at one end into a hollow globe or *bulb*. The bulb and part of the tube are filled with mercury. When the bulb is plunged into a hot body, the mercury expands, and of course rises in the tube; when it is plunged into a cold body, the mercury contracts, and of consequence sinks in the tube. Thermometers are made in this way. The requisite quantity of mercury being introduced, the thermometer is plunged into melting snow, and the place where the mercury stands is marked. This is called the *freezing point*. The thermometer is then plunged into boiling water, and the

point at which the mercury stands marked. This is called the *boiling water point*. The distance between these two points is divided into a number of equal parts called degrees, and these degrees are continued indefinitely above and below these two points.

BIBLE CLASS IN ROXBURY.

TO THE EDITOR OF THE MONITOR.

Dear Sir,—As the principal object of your useful Publication is the benefit of the young, I hope the following will not be uninteresting to your youthful readers, and is at your option, to be used as you please.

I Have noticed with interest and pain, that those people, who are the most fond of doctrines, commonly termed *liberal*, devote little time or pains to the study of the *holy Bible*. But few of them are found among the friends of Bible Societies, Sabbath Schools, or any other associations, whose object is the religious instruction of the young and ignorant. On the other hand, it has afforded me much pleasure to see the varied and unremitting exertions, which have of late been made, by all the friends of evangelical piety, to render efficient, systematic, and purely *scriptural*, the means of religious knowledge, especially among the young.

Bible Classes, promising great good to Zion, are a new era in the Church. The one under my care was constituted in May last, and is composed of young persons from thirteen years old and upwards. Our number, as yet is small, consisting of about forty members only. I meet them once in two weeks, at four o'clock in the afternoon. We were constituted under the eye of the author of the *Bible Class Text Book*, which is used by the Class. His presence has given a lively interest to the meeting whenever he has had the goodness to call upon us. We have recently added the reading of the *Reference Testament*, with a critical application of the Key. Before obtaining the Testament, I used to open the exercises of

the Class by reading and expounding a portion of sacred Scripture, followed by prayer. But I find, by giving each member of the Class an opportunity to take a part in the exercises, a deeper interest is excited. After prayer, I proceed to hear the answers which they have committed in the *Bible Class Text Book*, beginning with the youngest division, and interspersing such questions and remarks as may be calculated to fix the subject on the conscience and touch the heart of the pupil. After the close of these recitations, a short address is made, illustrating the importance of a knowledge of Divine things in early life, together with their dependance on the teachings of the Holy Spirit to render their biblical knowledge saving. We then read such pieces as have been composed by the members on Divine subjects, and close with prayer.

I attend no meeting which yields me more pleasure than the one I have described. Some of the members of the Bible Class are also members of the Church; others are very seriously inclined, and all have precious souls, which, if sanctified at all, must be sanctified through the truth of the Divine word. Their improvement has far exceeded my highest expectations. My "labour has not been in vain, neither have I spent my strength for nought." A faithful Pastor, with the aid of the books which I have named, may render the young of his flock familiar with the leading truths of the Bible, and thus guard them against the popular errors and vices of the day, and, by the blessing of God, save their souls. I greatly rejoice to see so much doing on this subject. At a late annual meeting of the Boston Baptist Association, it was recommended to the Pastors and Churches composing that body, to give particular attention to catechetical and Bible Class instruction among the young connected with them in the worship of God. These measures were ably advocated in an address from a beloved brother of the association. I believe that Bible Classes are now in operation in most of the orthodox Churches in Boston and its vicinity. Would to God they were as numerous as the ministers of Christ, and they multiplied till all the earth were filled with the knowledge of God our Saviour.

Should the above be acceptable, you may expect to hear again from the Instructor of the Bible Class in Roxbury.

JOSEPH ELLIOT.

A WORD TO SUNDAY SCHOOL TEACHERS.

MR. EDITOR,—Most of those who read your useful publication, feel deeply interested in the prosperity of Sunday schools. A Sunday school teacher has lately adopted the following plan, to gain the attention and affections of his scholars. His class consists of ten females, who are about twelve or thirteen years old. At the first meeting, he promised to lend them, weekly, some entertaining and instructive pamphlet, so long as the school continued, on the condition that they should continue to perform, in a manner satisfactory, the duties enjoined on them. He had received the six first numbers of the Monitor. To these he added four new tracts; and the next Sabbath, lent them to his scholars. The effect was good. Joy sparkled in the faces of these amiable youth. At their next meeting, the teacher was exceedingly gratified with their correct deportment, and rapid progress in scripture knowledge. He directed them to exchange with each other weekly, what he had lent them, so that every scholar would have a new pamphlet to read. By this means, they would all enjoy the privilege of reading each of the books; should the school continue ten weeks. This direction has for some time been observed: and the result fully answers the expectation of the teacher.

A FRIEND TO CHILDREN.

FOR THE MONITOR.—OBITUARY NOTICE.

DIED in Dorchester, Sept. 22, 1823, Miss FANNY TILESTON CLAP, daughter of Deacon Joseph Clap, in the 20th year of her age.

In her character, religion shone with no common lustre. Blessed from her infancy with a religious education, and enjoying in a high degree the advantages of

parental instruction, she habitually manifested a most amiable disposition, united with great purity of manners and correctness of life.

She was never addicted to those fashionable follies, which often form a powerful and too successful attraction to young females.

There was a natural sobriety and steadiness in her character, which, with the constant discharge of filial and relative duties, induced the belief in the minds of those, whose views of religion were superficial, that she needed no further change. On this subject, however, a very different opinion was entertained by herself. For the last few years of her life her mind was deeply exercised on the subject of religion. She felt and acknowledged herself to be a sinner, condemned by the law of God. She realized her need of an interest in an Almighty Saviour, and cordially accepted the free offer of mercy through his atoning blood. The sincerity of her faith and repentance was fully manifested, not only in her general conversation, but in the uncommon patience and resignation with which she endured a painful sickness, and in the peace and joy with which she met the stroke of death. Although she entertained a hope of an interest in the Saviour, sometime previous to her last sickness, and had frequently attended meetings of inquiry, she did not make a profession of her faith till a short time previous to her death.

On the last Sabbath in August, but three weeks before her dissolution, she came into the house of God, with a trembling frame and a hectic glow upon her cheek, and, with one of her sisters and four other youthful companions, avouched the Lord to be her God and Jesus her Saviour, in the presence of a large assembly, whose tears evinced their sympathy in the affecting transaction. Such a scene was never before witnessed in that place. Cold must have been the heart that was not moved on that occasion! Who could see, without emotion, a young person, fully realizing herself to be on her way to the grave, coming from her sick chamber into the sanctuary, for the *first and last* time to comply with the dying command of her blessed lord! The astonishing composure, with which she listened to the services of that day, in which her own peculiar and affecting case was continu-

ally intermingled, will not soon be forgotten; neither will the impression be soon obliterated of the almost supernatural fortitude, with which she remarked, at the close of the service, which to many minds would have been peculiarly trying, that she had enjoyed a delightful season. The anticipation of her approaching dissolution was soon realized. In twenty days from the time of her solemn surrender of herself to her Saviour at his table, she surrendered her immortal spirit into his hands. She is gone, we cannot doubt, from the Church militant, to the Church triumphant, from the worship of God in his earthly courts to join the assembly of the first born whose names are written in heaven.

ORIGINAL ANECDOTES.—AN INFANT'S PRAYER.

CHRISTIAN parents should early direct the attention of their children to the true source of their wretchedness and danger.—the sinful affections which lurk within them; and if favourable opportunities are sought, deep impressions may be made. A very young child, when angry, was asked by an affectionate Christian parent, if she was not unhappy. To this the child assented, and inquired what was the reason. She was told that a naughty disposition in her bosom made her unhappy. Impressed with the truth she asked if she could not tear it out of her bosom. The answer was, no. Can't you tear it out, Papa? said the child. No my dear, said her father, but your great Papa in heaven can remove it. When the child was put to bed and her mother was supposed to have left her, but before she had actually withdrawn beyond the compass of her little voice, she heard a sigh and a petition from the infant with her hands pressed together, "Please great Papa in heaven *take away the naughty out of my bosom.*"

DEFECTS IN PREACHING.

Some Ministers have so little directness in their application of religious truths as to produce little effect. This

kind of preaching may be illustrated by the aim once taken when firing into a flock of pigeons. The sportsman instead of taking aim at an individual object, as the pigeons were clustered together on the limbs of a bush, aimed among them, discharged his piece,—none were killed,—nor more than *slightly* alarmed.

FOR THE MONITOR.

AN APOSTROPHE TO MY DECEASED BROTHER

I loved thee for thy feeling heart.
And fondly thought we ne'er should part—
But death has hurled his fatal dart,

My brother
From life and from its cares set free,
No more on earth thou'lt meet with me—
But I shall soon return to thee,

My brother.
The grove we visited so oft,
The chrystal stream that ripples soft,
The verdant hill that towers aloft,

My brother,
In all their beauty shall remain—
The flowers shall bloom on yonder plain—
But there we ne'er shall meet again,

My brother.
The little cot we loved so well,
Where piety and friendship dwell,
Will soon be desolate and still,

My brother.
For age and ever anxious care
Have laid our father—mother, where
The vernal snowball blooms so fair,

My brother.
And now, in death, THOU liest pale,
Unmindful of a sister's wail,
And heedless of her simple tale,

My brother.
SHE lives alone to meet me here,
And mourn thy loss and drop a tear
O'er the dread silence of thy bier.

My brother.

But soon, ah ! soon she too must die ;
 Her face is pale and dull her eye—
 With you her body soon will lie.

My brother.

I cannot live if, o'er thy grave,
 I see the mournful cypress wave,
 And nought my sister's life can save,

My brother.

O ! then farewell—strangers shall come,
 When desolate is our dear home,
 And trample o'er thy lonely tomb,

My brother.

But all alone I'll wander o'er,
 The gloomy scenes, we loved, once more,
 Then hie me from this fated shore,

My brother.

I'll plunge into some lone recess—
 Some forest drear—some wilderness—
 There, all unknown, I'll seek for peace,

My brother.

Peace ! it will ne'er again return ;
 'Tis gone—'tis in thy mouldering urn—
 Then let me HERE remain and mourn,

My brother.

Oft will I weep upon thy tomb ;
 Its verdant turf shall be my home,
 Till death shall dissipate my gloom,

My brother.

And when a few more suns shall rise,—
 A few more sorrows dim my eyes,
 I'll visit thee in Paradise,

My brother.

TO CORRESPONDENTS AND PATRONS.

AN Indian Tale, in the style of Lights and Shadows of Scottish Life ; Alpha ; and M. H. with several pieces from former correspondents and two without signatures will be inserted in our pages. If a piece be not directly published, the conclusion must not be drawn that it is rejected. Earlier communications ; regard for variety in the subjects ; or a press of articles less seasonable, if deferred ; may occasion more delay than we could wish. L. & K. have been received. Several manuscripts have been put into our hands with liberty to make extracts from them. We are gratified with the increase of our correspondents ; and we are happy in being able to assure our increasing Patrons that some writers of distinguished excellence, have pledged themselves for occasional contributions,